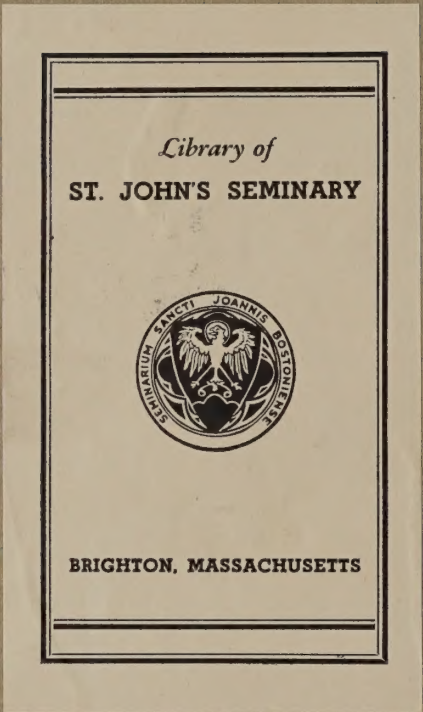


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THE REVIEW.

By ARTHUR PREUSS.

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Through the carelessness of the pressman, the pages of last week's REVIEW were badly transposed. As the numbers on the single pages were correct, however, we trust our readers were enabled to make out the right sequence of the various over-running articles.

The editor of THE REVIEW, in consequence of an eleven days' absence, is somewhat behind in his correspondence, for which he begs the indulgence of his readers. In a week or so he hopes to be entirely *au courant* again.

Rev. B. J. Schuette, of Niles Centre, Ill., requests us to solicit the prayers of his reverend confreres and friends for the repose of the soul of his venerable father, who departed this life on Oct. 12th.

The nature and value of circumstantial evidence, which is so little understood and so frequently scoffed at, is defined and explained by Mr. Justice Russell of the New York Supreme Court in the case of *Voisin vs. Commercial Mutual Insurance Company* (32 N. Y., misc., Rep. 393) as follows: "It is strongly urged by the counsel for the plaintiff that all of the proof to connect Antonio Hoffman or Hoffman Hermanos with the fraud is that which is commonly called circumstantial evidence, and is, therefore, weaker than direct or positive proof. The term 'circumstantial evidence' is merely a name for the application of reason to facts. It is convincing where the different circumstances point to a single conclusion. It may be much more satisfactory than the fallible memories of any half-dozen witnesses. It is the only kind of testimony which may bring to light the complicity of a principal who necessarily acts through agents, and hides himself from contact with those who execute the crime."

A PROGRAM FOR CATHOLIC FEDERATION.

(Tentatively Submitted by the Bishop of Green Bay.)

It is a union of Catholic societies in the United States of America for the purpose of an organized and common action in promoting and defending Catholic interests on religious, social, and civil lines.

I. OBJECT.

- I. Religious.
- a. Education (Catholic schools, colleges, universities.)
  - b. Literature (periodical press, books, Catholic literary societies, Catholic Truth Society.)
  - c. Catholic societies.
  - d. Catholic emigration, homes, colonization, homes for Catholic sailors.
  - e. Catholic conventions and demonstrations, Catholic congresses, state and national.
  - f. Secret (forbidden and suspected) societies.
- II. Social.
- a. The poor and orphans (St. Vincent de Paul societies, Catholic aid societies).
  - b. The laborers (labor unions, strikes).
  - c. Public morality.
    - 1. Marriage and divorce.
    - 2. Sunday observance.
    - 3. The drink problem.
    - 4. The theatre.
    - 5. Gambling and prostitution.
    - 6. Obscene literature.
- III. Civil.
- a. Religious rights of Catholics.
    - 1. In state institutions (reformatories, prisons, work-houses, orphans' and insane asylums, etc.)
    - 2. In the public schools (sectarian exercises and Bible, anti-Catholic text-books, discrimination against Catholic teachers, Catholic candidates for graduation and diplomas, compulsion to state schools, etc.)
    - 3. Chaplains in the army and navy, veterans' homes.
  - b. The Catholic Indians.
  - c. Taxation of Church property.
  - d. State support of sectarian (Protestant) institutions.
  - e. Corruption in politics (bribery at elections, in the legislatures).

II. ORGANIZATION.

- 1. A Supreme Council (or board of directors, board of control, executive board). How many members, 15, 21 or 33?
- 2. A House of Delegates, which is to elect the Supreme Council (every 3 or 5 years?) and to make laws and rules for the Federation (constitution and by-laws).
- 3. Membership of Societies. Define which societies may join the federation and upon what conditions. Only independent Catholic societies, i. e., such as are not already an organic part of another society, can become members. More-

over such societies must have at least 500 members.

NOTES.

Ad. I. The Supreme Council should be a body to represent at the same time:

- 1. The federated societies;
- 2. The different organised nationalities in the Federation.

The first point can be attained in that every society may have at least one delegate in the House of Delegates.

The second point ought to be guaranteed by making it an article of the constitution that each nationality must be represented in the Supreme Council by at least one member of such nationality.

The duties and rights of the Supreme Council should be defined somewhat in detail, as this body will have the control and management of the Federation and its work, under the constitution and by-laws.

A by-law might declare that said Supreme Council shall not take any definite action in a matter where religious practice, ecclesiastical law, or Catholic morality are directly involved, without first consulting with the hierarchy (say, for instance, with the Apostolic Delegate or the archbishops).

Ad. II. 1. Care should be taken that in this House of Delegates the societies shall be represented in regard to the extent of their respective membership as well as to the different nationalities.

2. This may be safely obtained by allowing each society one delegate for every first 5,000 members, or less, and one delegate for every succeeding 5,000 or major fraction thereof.

3. The House of Delegates will elect the members of the Supreme Council in such manner that each nationality represented in the Federation by a state or national organisation shall have one representative among the members of said Supreme Council.

4. It ought also to be determined what are the rights and duties of this House of Delegates. This body is of equal or even more importance than the Supreme Council, as it is the legislative body, while the other is only executive, though with a certain freedom of action in case that is required by certain arising complications or conditions.

REMARKS.

The promotion and defense of Catholic interests is the sole object of this Federation. This is to be done:

- 1. Among our own Catholic fellowmen (to this refers the directly religious object).
- 2. Among our fellow-citizens independent of creed, to bring Catholic teaching, truth, and morality, to bear upon the general social questions of the day (to this refers the second or social work of the Federation.)
- 3. In our public or civil life, to vindicate our full rights as citizens under the constitution of the United States (to this refers the civic work).

In all this we believe that we are working for the real welfare and the true interests of our country, as we see in the Catholic religion



and its principles the surest guaranty for the peace and happiness of a nation.

a. Our object is not aggression; it is no menace or threat to any of our non-Catholic citizens. We do not wish nor intend to rob them of a single right, religious or civil, that our laws give them. We claim no more for ourselves than what we are willing shall be granted to them. But we do claim the same and equal rights with them, religious, social, and civil. We seek no change of the constitution; but we demand that not its letter only but its spirit also shall be faithfully embodied in our state and federal legislation.

b. Our object is not political. We positively repudiate the charge. It is foreign to our intention to become a political party or to affiliate ourselves to any of the existing political organisations, and no political "jobbing" is to be allowed in our Federation. Yet we can not and shall not keep away from politics altogether. Catholic interests, religious and civil, are greatly affected in many of our public institutions, the management of which is subject to legislation and the ruling of public officers—whether state or federal. If it become necessary to claim or defend our full religious and civil rights as American citizens or those of our Catholic fellow-citizens in those public institutions, it must be done through just and proper laws and law-givers, that is, through political action or influence. Again, should the social questions and troubles of the day become a matter of public or political agitation, Catholic citizens will be bound by a duty of religion as well as of citizenship to take part in it. The foregoing political duties, however, devolve on every Catholic citizen, whether he be a member of a Catholic organisation or not. While, therefore, in the very nature of the case this Federation is to be at certain times or under certain conditions, forced to exert a political influence, yet it will never do so for mere temporal, material or purely political purposes, it will never engage in politics pure and simple.

c. Finally, our work is not to be "sectarian" in a narrow, bigotted sense, which would exclude in principle all co-operation with non-Catholic organisations or individuals. But wherever our field is the same as theirs and wherever we can join our efforts with theirs on the basis of a common Christian principle of morality, without the danger of scandalising the weaker brethren, we shall gladly work hand in hand for the best of our fellowmen. Anyone who looks over our program must see at a glance the many points of contact where Catholics can work together with Protestants toward a happy solution of the burning social questions, towards eliminating or lessening some social evils, towards removing many public disadvantages, disability, etc. There is no reason why a Catholic federation should not exercise its powerful influence where non-Catholic organisations have been trying to do good long before an organised effort had been made by Catholics.

While this whole subject of Catholic Federation offers undoubtedly not a few difficult and delicate problems to be solved before any serious and effective work can be expected, yet a truly Catholic spirit, inspiring purity of intention and charity in execution, will find a true solution and overcome all those difficulties.

S. G. MESSMER.

## "THE POPULAR STYLE."

"How shall we take this stupid public by the ears?" That whimsical cry of Thackeray's has become, in a sort, the watchword of the whole writing fraternity. Every new book; each fresh magazine venture; every literary aspirant who wends his way, like Daudet, from the provinces to pit his talent against the great unheeding city ("c'est a nous deux, maintenant"); all the bookish experiments—the fads, the clevernesses, the oddities, the indecencies even—what is the secret of all but the perennial hope of drawing the grand prize in the lottery? There are ten thousand blanks, of course, but they will fall to unlucky dogs, never to Prince Fortunatus. So the fall and winter and spring drawings of the great publishing lottery go on, and the swarming ticket-holders ruefully compare their numbers with those announced as winners.

Is it all luck, or is there a method in the apparent madness of success and failure? We know what those think who fail. Those who succeed often try to explain how to command, if not deserve, success. Here, for example, is a little manual on "How to Write for the Magazines." It is the work of a man who is now a successful author, for he makes over \$3,000 a year by writing sketches, snippets, and stories for the magazines. From that magnanimous height, he undertakes to instruct and aid his brothers toiling far below. But, alas, as in most similar cases of kindly and well-meant advice, the recipient does not get much beyond that the way to succeed is—to succeed. You must not make the mistake, warns this latest mentor, of offering an editor something the people do not want; as if you need bother about editors or publishers at all if you really knew and could provide what the public did want! We crave more details. Let the veil be more fully withdrawn. What will the people read gladly? How can one hit the public taste plumb-centre? With what arts—in what style? Well, condescends our master of magazine-writing, in a burst of confidence, the thing to do is to cultivate "the popular style."

Do not throw up your hands in despair, yelldwellers in the *salon des refusés*. Your philosopher and guide will explain what the popular style is, if you will but listen. It is "difficult to define," he admits, but "easy to understand when once you have caught the idea of it." So, to give a perfect idea of it, he tells you that, to be precise, it consists in writing "as most suits the folks who read." That seems to touch bottom. "The style as we like, young man, is mostly humdrum," said the old East India director to the enquiring and aspiring junior. But the successful magazine style is not humdrum, we learn. "Facts must be glaringly set out," we read. We all know that glaring style. But it must avoid being "too high-class," for "the public hates any kind of writing which shows that its author ranks himself or herself far above the ordinary class of people in knowledge." Hence the wise caution to shun appearing "scholarly." On the other hand, "do be accurate as far as possible in every detail." Scholarship, of course, has nothing to do with

accuracy. We conclude, therefore, that your magazine scholarship should be of the kind which leaves the judicious reader exclaiming:

"Never was such a sudden scholar made."

Thus does "the popular style" elude us, even when expounded by one of its greatest living masters. The learner begins to suspect that it is no *dolce stil nuovo*, but just the same old banal thing we have long known. The main feature of it is that it must make no demand on the attention. The short story must be ever shorter, and the long story so printed as to offer the jaded reader frequent stops for refreshment. A successful novelist tells how he was put on the right track. He was delving in the British Museum, when an editorial friend took him by the shoulders and turned him out, saying, "Folks don't want to read essays. Go home and write me something lively and chatty." There we see again the handicap of too much knowledge. "I have observed," said a cynical Frenchman, "that in order to be appreciated in this world, you must know how to let people talk who have nothing to say." Cheerful and empty gossip, snips and scamlings, that is what we are bidden to offer the reading public. But let us not think the modern brood of magazines invented this popular style. Did not Thackeray, when trying, as editor of *Cornhill*, to take hold of at least one of the public's long ears, get a surgeon to describe realistically the process of amputating a leg? And was not that article, "Under Chloroform," the progenitor, or, at least, the forerunner of the countless series on the boots of our leading politicians and the pet dogs of favorite actresses? "Why do you not make your magazine better—what you know it ought to be?" So said Parkman to the editor of a leading periodical of his day. And the honest reply came: "If I did, I should lose three-quarters of my subscribers." Our fathers, too, seem to have been acquainted with the popular style.

—N. Y. *Evening Post*.

## BARNUM REDIVIVUS.

The Rev. D. S. Phelan has returned from his European trip, and, after the fashion of great men, had himself duly interviewed by a reporter of a yellow St. Louis paper. For the amusement of our foreign readers we quote the principal passages of that interview:—

I have a cablegram from the Propaganda at Rome which says: "The American party is on the eve of a triumph." This is meant to indicate the complete overthrow of the anti-American element which caused such an upheaval among the Catholic prelates of the United States four years ago.

The controversy attracted world-wide attention. It began with the resignation of Msgr. Schroeder and Dr. Perry from the faculty of the Catholic University at Washington.

Msgr. Schroeder was the professor of dogmatic theology and Dr. Perry professor of Scriptures. The latter, a native of France, defied the board of trustees to oust him.

"If you do so, I will make trouble," were his words of warning. But the board ignored the threat and Perry surrendered.

He went immediately to France, and simultaneous with his arrival there came the religious agitation designated "Americanism."

In brief time this formed the title of a book written by Dr. Marion, a noted church



authority, attacking the Catholic prelates of this country.

"Their faith is not sound."

"They teach false Catholic doctrine."

"They magnify the natural at the expense of the supernatural virtues."

These were the chief points of Dr. Manion's theme professedly inspired by Dr. Perry.

The result was instant and far reaching.

The antis proved a power. Pope Leo, alarmed at the drift of American religious ideas, wrote a vigorous condemnation of Americanism and this was spread broadcast in the United States.

At the instance of the Pope, Bishop John J. Keane was removed from the rectorship of the Catholic University and called to Rome. Others of supposed prominence in the so-called American movement suffered a loss of prestige at the Vatican.

Among the number was Archbishop Ireland of St. Paul. When the talk was at its height he visited Rome and was received coldly. But he answered not the fire of the enemy.

He realized that a false charge would fall of its own weight. He felt sure that liberality, with no sacrifice of Catholic belief, could not be construed as a departure from the established precepts of the religion of Rome. Calmly he awaited Rome's final decision, confident that time would undo the wrong a jealous opposition had wrought.

The decision is a distinct triumph for the metropolitan of St. Paul.

In the appointment to the vacant see of Dubuque of Bishop J. J. Keane, who was virtually banished to the Eternal City, the American party has been completely vindicated.

Archbishop Ireland's recent journey to Rome has signalized this triumph.

On the feast day of Pope Leo the cardinals assembled in the Pope's ante-chamber at the Vatican. Several addresses were made, all of them extremely complimentary of his holiness.

Archbishop Ireland was the only American present. The Pope turning to him said: "May we learn how the Pope is regarded in America?"

Archbishop Ireland arose and for 20 minutes dwelt on the love of American Catholics for Pope Leo. He declared that his attitude on social questions was particularly pleasing. His name wherever mentioned was revered. He was firm in the esteem of all America.

Archbishop Ireland was then asked for the views of the American people on the temporal power of the Pope. In reply he spoke substantially as follows: . . .

At the conclusion Cardinal Ledochowsky, prefect of the Propaganda, stepped up to Archbishop Ireland and embraced him.

"It was grand! Magnificent!" said the cardinal, referring to the address.

Cardinal Satolli, former papal delegate to the United States, was overcome with enthusiasm and stepping in front of the Pope he shook the archbishop's hands, saying: "Mezora di triumpo!" ("The hour of triumph!")

The Pope was visibly affected and with outstretched arms congratulated Archbishop Ireland. The address was delivered in French, the language of the Vatican court.

Archbishop Ireland is the most popular American prelate in Rome to-day. At the Vatican it is announced authoritatively that he is in line for the cardinalate. That the honor will soon come to him is a certainty. The impression he created during his recent

visit to the Pope was simply wonderful.

He was the lion of the hour. The reception tendered him is a decisive victory for the American party. The restoration of Archbishop Keane to a position of prominence indicated victory and Archbishop Ireland helped to make it memorable.

His presence in Rome was marked by a series of splendid ovations. Everywhere his popularity was manifest and he was demanded at all important functions.

When he reached Rome he had intended sending a letter to the Holy Father requesting an audience. Before he could do so, this message came from the Pope:

"I shall see you at any time; do not ask the favor of an audience. I am at leisure mostly in the evening."

This was an unusual compliment. It signalized the death of the anti-American party and the veneration in which the Pope now holds the St. Paul prelate.

It is so different from the unfortunate state of affairs that existed four years ago. It means but one thing—there is to be another American cardinal and the church's chosen son is John Ireland of St. Paul.

\* \* \*

So far Father Phelan. The clearly bogus exclamation attributed to Cardinal Satolli and the absolutely inaccurate references to Dr. Perry (Peries) and Dr. Manion (Maignen) show that he has neither acquired a smacking of the Italian tongue, nor rid himself of his pernicious habit of journalistic slovenliness.

Our friend Dr. Maignen will doubtless chuckle over this Watchmanesque effusion, and the Roman dignitaries who are said to have overwhelmed His Grace of St. Paul with such signal and extraordinary favors, may ask themselves what has earned them the love of our St. Louis epigone of the immortal Barnum, who used to show so many wonderful things on his posters which were never performed in the circus.

J. F. MEIFFUSS.

### Untrustworthy Statistics.

Our attention has been called to the statistics furnished to the Australian Catholic Congress by Mr. M. G. Mulaall. We regret that they appear anything but deserving of confidence. Mr. Mulhall seems to have placed his own guesses before the Congress in a way to imply that they were actual facts got from accurate returns.

He publishes figures of the numbers of Catholics, Protestants, and Greeks in the world, with the minuteness of a balance sheet, when in fact each of them is changing to the amount of millions every year. And further, no reliable returns of those numbers are anywhere published. When a man talks of the Christians of the world as being five hundred and one millions, six hundred thousand, or says that official returns for five years ending Dec., 1898, make the annual increase of Catholics, 2,360,000, and of Protestants, 2,380,000, his assertion is as absurd, as it would be to tell how many dollars and cents are the actual wealth of Vanderbilt or Rockefeller. Moreover, there are no such official returns in existence, which exposes Mr. Mulhall to a grave charge. Deliberate inaccuracy is simply a form of untruth.

The number of members of the various Christian denominations, are to be found, with accuracy, in the census returns of such countries as make the enumeration. No such enumeration is made in the United States, in Great Britain, nor in the greater part of Asia or Africa. The Russian census is unreliable, as it classes several millions of Uniat Catholics as schismatics, against the will of the Catholics so classed. Thus, there are absolutely no official reckonings of the numbers of the various deminations through half the civilized world. How, then, can Mr. Mulhall know how much Catholics are increasing year by year, as he pretends to tell?

His statement of the exact number of Catholics and Protestants in "the missionary countries" in 1893 is an even more daring flight of reckless ignorance. His extraordinary list of the countries so described, assuming that he has been correctly reported, would disgrace a school boy. Here they are seriously stated: "India, China, Japan, Siberia, Syria, Asia, Africa, Philippines, Java." Only this and no more. The countries known as "missionary" by Catholics are those subject to the authority of the Congregation of the Propaganda. They include the United States and Great Britain, the British Colonies and Scandinavia, as well as the lands enumerated by Mr. Mulhall. They do not include Siberia, which is part of the Archdiocese of St. Peterburg. Nor do they include the Canaries or Azores, which are parts of Africa. Really a statistician ought to know elementary geography before he undertakes to enlighten a congress on the world's population.

With Mr. Mulhall's figures for Canada and Australia, or of the number of graduates of Oxford and Cambridge who have become Catholics, we have no fault to find. It is different with his extraordinary assertion that there are just twenty-one millions and fifty thousand Catholics in all "English-speaking countries." The latter term is itself misleading. Are the French-Canadians, the Maltese, the Hindoo Catholics, and other subjects of the British Empire who speak no English, included in "English-speaking Catholics?" Neither in America nor Great Britain do the census returns furnish any information of the numbers of the Catholic population. The estimates in this country, made by those with better opportunities for knowing than Mr. Mulhall, vary from ten to twenty millions. The statistician waives all these points, and confidently asserts there just are twenty-one millions and just fifty thousand Catholics of this uncertain class. These may be statistics, but they are not facts.

Mr. Mulhall's estimate of a hundred and sixty-three millions, as the Protestant population, is as incorrect as any of his other blunders. The total returned for every country where census returns are made on the subject, give less than sixty-three millions. In the United States the figures of all Protestant denominations claim less than twenty-one millions. Add twenty-eight for England, and a hundred and ten millions is the outside number of professing Protestants in the world.

Mr. Mulhall had best revise his reckonings.—*Monitor*, Nov. 3rd.



## THE QUESTION OF A CATHOLIC DAILY.

Mr. Martin I. J. Griffin writes us from Philadelphia:

"Your suggestions relative to a Catholic daily bring to mind that in 1875 the *Daily Telegraph* was started in New York as the first daily in English in this country. I was a subscriber. It continued perhaps three months. It was, however, of but little value, in fact of no account as a Catholic advocate."

We should like to hear more about this experiment and the causes of its failure.

Mr. Griffin's letter reminds us of what we have been told by our venerable father, himself a Catholic editor of long standing, and the Rev. H. Groll, of an attempt made about the same time the *N. Y. Telegraph* was started, by the late Mr. Chambers, to publish the *St. Louis Times* as a Catholic daily. It failed, we understand, because the editor allowed a number of well-meaning but overzealous and inexperienced clergymen to dictate the policy of his paper.

The lessons of these two failures would seem to be, first, that a Catholic daily newspaper, to be successful, will have to be staunchly Catholic and thoroughly able and up-to-date; secondly, that its editors will have to be left absolutely free to follow out their own policy, without clerical or episcopal interference.

\* \* \*

Commenting on an article of the *Midland Review* on the subject of the coming Catholic daily, the *Providence Visitor* (Oct. 20th) says:

"We should gladly welcome such evidence of an approaching millenium in the history of Catholicism here in America, but we can not find it in our hearts to say that we believe we shall live to see it realised. No amount of capital that Catholics are capable of amassing—and we think they could do a good deal if they tried—would be sufficient to compete with the enormous sums invested in the daily secular press. What is more to the purpose, we fear that the public, which would make such an achievement possible, does not as yet exist. It is a humiliating confession to make; but we fear it is only too true, however grateful we should be to be proved wrong in the unexpected event. Do more than the merest fraction of Catholics ever read and think with such strenuous seriousness as to make it worth an editor's while to purvey Catholic and secular news, and to descant upon its bearing on the problems of our creed from day to day? The Catholic colleges and academies of the country have been turning out their yearly quota of 'graduates' for well-nigh half a century—some of them have been doing it for well over the century—and yet the public, without which the paper could never hope to live, has not yet made its existence felt. We frequently hear it said, not always with delicacy either, that the Catholic weekly press of the country is not a thing to be proud of. But who is to blame? Let the disaffected souls who find us so sadly to seek in tone and dignity and scholarship, do their little best to help such journalism as exists. Let them boycott that colored portion of the press which is our real disgrace, and support the organs that are at present crying so manfully in the wilderness. No; we shall not have a Catholic daily in America for some time to come."

That is a gloomy view, and we are sorry that we can say nothing to brighten it, though there is no reason why we ought to lose cour-

age. The example of Catholic Germany before, during, and after the *Culturkampf* shows how quickly untoward circumstances, and especially persecution, may develop that taste and interest in the general Catholic public that is necessary to bring forth, and ensure the support of, a Catholic daily press.

Certainly we do not wish for a *Culturkampf* in America; but there are signs of one impending, and when it comes, we shall have not only one, but a number of Catholic daily newspapers.

Meanwhile those of us who have the ability and grace of wielding a pen in the cause of Catholic truth, can do much to prepare the way for those "evidences of the approaching millenium," by continuous and strong endeavors to enlighten our people, by every means at our command, on the supreme importance of building up a daily press to neutralize the ravages of yellow journalism and to defend our holy religion against the unceasing and insidious attacks of the Father of Lies and his numberless minions.

ARTHUR PREUSS.

## ELECTION ETHICS.

[Some fragments from a candidate's speeches.]

1. At the beginning of the contest—.....

"And now one word concerning my opponent. While my views and those of Mr. Slumper do not quite coincide, I am delighted to pay my tribute of admiration to his great ability, to his irreproachable moral character. On this, at least, I am resolved, that this contest shall be absolutely free from that personal animosity and bitter ill-feeling which, unfortunately, is so often conspicuous in an electoral campaign."

2. Three days later.—"Personalities, as I have already told you, are to be sternly discouraged by every conscientious politician. But Mr. Slumper's reference last night to my supposed change of opinions compels me just to say in passing that the accusation is absolutely false. No doubt it was supplied to him by some utterly unscrupulous person, but his readiness to accept it betrays, I confess, a want of good taste of which I should hardly have suspected him."

3. Five days later.—"Mr. Slumper's extraordinary tactics must be brought to the light. Painful as the task is, his own behavior has made it absolutely necessary. While professing such anxiety for the trade of this town which he aspires to represent, he has the duplicity—I use the mildest possible word—to order down his groceries from the stores. Again, he has referred to me more than once as a money-grabber. But what of his own antecedents? Nothing less than a stern sense of duty would have driven me to a course I am about to take, namely, to give you the full history of the Slumper family, which has accumulated wealth by lending money at 50 per cent. . . . This slight digression, I see, has occupied half an hour. But enough of personalities. Let Mr. Slumper descend to them if he will—for myself, I regard them with contempt. Rather would I ask you to consider the imperial problem which," etc., etc.

4. On the day before the election. "To-night I will not trouble you with any remarks about our home or foreign policy. No, I will simply ask you to concentrate your scathing gaze upon that pitiable, that ludicrous object—the man Slumper—the man whose pockets are filled with money wrung from widows and

children, the man who lacks all regard for truth, decency, and honor—the fawning sycophant who endeavors to atone for the weakness of his intellect by the strength of his language—who has the colossal impudence to ask for your votes! . . . Well, I have done. We have subjected the man Slumper to an impartial but searching scrutiny. Dismissing all other considerations from your mind, I would urge each elector to put this question to himself to-morrow—remembering the story about his uncle, and the beetle-powder incident, and the other details I have given you of his career—is this man Slumper worthy to represent you in Congress?"

5. After the declaration of the poll.—. . . "to accept my most heartfelt thanks for the honor you have conferred on me. Lastly, I should be ungrateful indeed did I fail to recognize the upright, courteous, and gentlemanly manner in which this contest has been conducted on both sides. Fortunate, indeed, have I been in finding an opponent against whom the most venomous scandal-monger could not dare to breathe a syllable, and I can assure Mr. Slumper that my profound respect for him has, if possible, been increased by our friendly struggle of the last few weeks."

## DYING CHURCHES.

Under this caption the Chicago *Inter Ocean* recently printed the subjoined editorial, which contains a lesson also for us Catholics:

The Westminster Presbyterian Church on West Twenty-Third street, New York, after many years of usefulness, is on the point of being reduced to a third-rate position among the churches of the metropolis. The edifice is in the heart of the city, and its history is interwoven with the story of the wonderful development of Manhattan Island. The greatest men the country has produced have at one time or another attended divine service within its walls. Yet its revenues have fallen off to such a degree that it can not pay even a living salary to the Rev. Robert F. Sample, its pastor, whose resignation is about to take effect.

"I have been with you for fourteen years," said the pastor to his congregation a week ago last Sunday, "and in that time have given you the best years of my life. My leaving you is not due to any environment. It is simply because of the lack of support. During the last two years I could not live on the salary I received. One thing I want to say: I never demanded anything of this congregation. I have only asked what you could give freely."

In this incident a question of great importance is involved. Within three miles of the Westminster Presbyterian Church are a quarter of a million people. "We can send missionaries to the Chinese," said Dr. Sample, "and to the Indians, but in Christian New York the churches die like weeds by the roadside for want of nourishment. What is the reason?" And he named these causes: The disappearance of the home. The multiplicity of the boarding-houses. The unholy relations of the flats to human life. The growth of the city toward the Harlem River. The passing-away of the rich people who formerly supported down-town churches.

"Once," he said, "Twenty-Third Street was the aristocratic part of the city. There were the homes of the cultured and refined. As the Bowery was pushed out by the intruding business-houses the people built up this



way." There were thousands of real homes. A real old-fashioned home, he contends, is impossible in a flat. The peace and the quiet left New Yorkers forever when the last of the homes disappeared. Only the very wealthy can now afford them. The majority are crowded into flats. It was the home primarily, that supported the church. It was from that sacred haven in the old days that the father and mother mustered their little army of children to the family pew.

"All through this part of the city you will find the houses that were once homes," he continued, "now turned into boarding-houses. Mother is not there. Father, with his Sunday morning prayers and his loving oversight of the family, is not there. The boy from the country comes here to work. He is full of determination to continue his pure and simple life here. He gets up early Sunday morning and goes to church. He finds that he is the only one in the house who does. The other folks lie in bed and read. In a few weeks, unless he is extraordinarily strong of mind, he does likewise. There are hundreds of boarding-houses in this section where not one man or woman attends church. I sometimes wonder what the children of the third and fourth generations will be like."

These conditions prevail in Chicago, and have been recognised here by Christian workers. It is to meet them and overcome their influence that the Central Church and the People's Church are now planning to broaden the field of their operations. The boarding-houses will not go to the churches here any more than in New York; the churches must go to them. Their occupants must be reached through the influence of the clubrooms, amusement-rooms, concert-rooms, reading-rooms, recreation-rooms, lecture-rooms established throughout the hotel and boarding-house districts.

The churches in New York as well as in Chicago and in all great American cities must reach out for the stray sheep and bring them back. They can not be reached from the pulpits of the boulevards. They can not be induced to take long rides to the fashionable churches on Sunday mornings. If they will sleep while the conventional services are going on in the fine edifices of the residential districts, services must be provided for them at unconventional hours and in unconventional places. Only the church has fallen behind in these days of forward movements, and the church, if it would regain what it has lost, to use a homely phrase, must henceforth seek business where business is to be had. It can not stem the tide; it must go with it and direct it.

#### A NEW EDITION OF THE INDEX.

The S. Congregation of the Index, as our readers are aware, has been for several years laboring on a new and critical revision of the Catalog of Forbidden Books.

We gather from the *Koelnische Volkszeitung* (No. 959) that the new edition has lately been issued from the press of the Propaganda and was almost immediately exhausted.

A considerable number of books which hitherto figured on the Index are not mentioned in the new edition. Most of them belong to one of the following categories:

1. Writings which were condemned because they poured oil into the fire of already overheated theological controversies, for the ex-

tinguishment of which the ecclesiastical authority had imposed silence on both parties; e. g., books and pamphlets on the doctrine of grace, the Chinese rites, etc.

2. Certain German publications of the pre-Reformation period, which were put on the Index because they had been quoted or denounced as precursors of the Lutheran schism.

These things are given little attention in the Catholic press of this country for the reason that, somehow, the impression prevails that the Index Congregation is a superannuated relic of mediaevalism, whose "black-list" and invidious regulations have no force for America.

ARTHUR PREUSS.

#### RECLAIMING ARID LANDS.

In a note on the reclaiming of arid lands in the United States, the *Chicago Record* rightly observes that there is probably no greater physical and economic problem before the people of the United States at this time and none which will bring about such far-reaching and beneficial results when solved.

A fair estimate that has been made of the land that may be made available for cultivation by impounding waters for irrigation purposes, places its area at 100,000,000 acres. It is now practically worthless. With irrigation, it is claimed, this land would be worth from \$500,000,000 to perhaps ten times that amount, and if not sold it could be rented for \$1 to \$5 a year per acre. The necessity for dealing promptly with the problem is accentuated by the fact that all over the arid region irrigating companies are now at work obtaining control of vast tracts of land and of the impounding basins by means of which they may be supplied with water. In many instances vested rights in water privileges and land are acquired by these companies that will be used as the basis for making extortionate demands on the government should some plan for general improvement be decided on. Some idea of the importance of the matter may be gathered from the fact that the Republican national platform strongly pronounces in favor of a system of arid-land reclamation that will leave the distribution of water on such lands in the hands and under the control of the people of the states and territories where the lands are situated.

One of the important features of the reclamation of arid lands by means of impounding reservoirs is the fact that it would be immensely helpful to the project of improving the great rivers of the west into commercial waterways. A system has been devised by a number of engineers well posted on the subject, which shows that impounding reservoirs built along the Mississippi River would save many acres of land from alternating floods and droughts and would make possible a channel twenty feet in depth from Lake Michigan, if desired, to the Gulf of Mexico. Undoubtedly the next great internal improvement of the United States will be a plan for the reclamation of arid lands which will work harmoniously with the improvement of the great rivers.

#### The Referendum in America.

A late volume by Mr. Ellis Paxson Oberholtzer ("The Referendum in America. Together with Some Chapters in the History of

the Initiative and Other Phases of Popular Government in the U. S." Charles Scribner's Sons. 1900) contains some interesting information on a subject but recently touched upon in THE REVIEW.

The author points out (we quote from a review of the book in an Eastern paper) that the principles of the referendum and initiative have long been embodied in American custom and law, the former being the usual means by which constitutions and constitutional amendments are adopted or rejected, and the latter familiar in the form of legislation based on petition. The Swiss referendum and initiative, however, are a step beyond this, and seem to be designed as a means of counteracting the corruption or folly of regular representative bodies through direct superintendence of their work by the sovereign people itself. In its complete form it involves the right on the part of the constituency to demand a popular vote on a law already passed, or to compel the legislature to act upon a law to be introduced. In one or two Western States this system has been put on trial.

There is no reason, however, to be very enthusiastic over the result, for, according to statistics here given, popular interest is but little aroused over such questions. What brings out a full vote is an election, not simple questions of policy in which the fate of individuals is not involved; so that in the end it may turn out that the referendum and the initiative, like many another mechanical corrective for misgovernment, will leave us pretty much where they found us.

Of course, if the referendum and initiative really achieved what their promoters claim for them, there would be an opening for a strong argument that the representative system had had its day. If, as Rousseau thought, you can get "*la haute politique*" out of a group of peasants assembled under a spreading tree, it seems hardly worth while that the group should first elect a representative to make a fool of or sell himself, and then assemble again to apply its collective wisdom to the correction of his individual error. J. W.

#### MSGR. CHAPELLE AND THE PHILIPPINE QUESTION.

In a communication to the *Catholic Standard and Times* (Nov. 10th) Rev. Thos. H. Malone of Denver makes public the following suggestive document:

"Archbishop's House,

"New Orleans, La., Oct. 9th, 1899.

"Rev. P. A. Baart, S. T. L.,

Marshall, Mich.

"Rev. and Dear Father: I have just received your letter, to which, in compliance with your request, I hasten to reply.

"Permit me, therefore, to say that in my quality of Apostolic Delegate for the Philippines I disapprove of the plan to have President McKinley appoint you 'as special agent of the government in the Philippines.' In saying this I am expressing the mind of the Holy Father.

"Moreover, I am sure that the President of the United States, 'with whom I have an understanding,' would not entertain the application for such an office.

"It might be well to communicate the contents of this letter to your friends, clerical or lay, who, not knowing the situation, are urging you on President McKinley for the office



of special government agent in the Philippines. Sincerely yours,

"P. L. Chapelle,

"Abp. N. O., Dep. Ap. Ext. to Cuba, Puerto Rico, and Philippines."

Rev. Dr. Baart had been suggested as a fit person to go to the Philippines in behalf of the government. The letter shows why he did not go, and why no other Catholic went.

#### THE PRACTICAL CONSEQUENCES OF THE PARLIAMENT OF RELIGIONS.

The *Sun* (Nov. 2nd) credits the following intelligence to the *Outlook*:

"The New York State Conference of Religion, which is to meet in this city Nov. 20th-22nd, will be notable at least for the demonstration which it will give that a common worship may be shared by religious men widely differing in theological doctrine and ritual forms.

"The Possibilities of Common Worship" is one of the topics to be discussed at the conference, but the discussion will be in part removed from the region of theory to the line of practice. A sub-committee, consisting of Dr. Newton of All Souls' (Episcopal) Church, Dr. Gottheil of Temple Emanuel, and the Rev. Thomas R. Slicer of All Souls' (Unitarian) Church has prepared a manual of common worship, which is now in press. It contains selections from the Jewish, Christian, and ethnic Scriptures, prayers selected from Jewish offices and from Christian liturgies, ancient and modern, as well as from private sources, together with hymns from a wide range of authorship.

This conference professes to differ from such bodies as the Parliament of Religions by its direction to the practical side of things, where unity is found among those who differ in theory. Its forthcoming book of common worship is an earnest of such a profession."

If the Catholic participators in, and champions of, the Parliament of Religions do not support this New York movement, it will be because they lack consistency or because they realize the big mistake they made.

A. P.

#### CORRECTION.

In our article, "A Wily Palmist," instead of reading: While the Archbishop of St. Paul finds it important enough to declare for what side we will vote, read, he will vote.

J. F. M.

#### EXCHANGE COMMENT

While, shortly before the election, a number of papers that are more Democratic than Catholic, freely vented their ire against "Citizen" Ireland, otherwise their hero and idol, the *Western Watchman* (issue of Oct. 21st) disgorged its viscera against the venerable ordinary of the Diocese of Rochester:

"The advent of the Bishop of Rochester in Rome has started the myriad tongues of gossip awagging. When the good Bishop left Rome the last time he said it was never to return. Rome and Rochester were twain. But much as Rochester hates Rome, he hates

St. Paul more. Was it the rumor in the great Northwest that caused the old war-horse of the Genesee to buckle on his armor, and seek the field of gore and glory once more?"

If a German paper had referred to any bishop in such terms, a howl would have gone up from the streets of Ascalon. It's the old old story: "Duo si faciunt idem, non est idem," or, as the *Watchman* once put it: "Quod licet Jovi, non licet bovi."

\* \* \*

The San Francisco *Monitor* (Oct. 27th), referring to the much-mooted question of a Catholic American daily newspaper in the English language, says:

"The consensus of opinion among those who have canvassed the subject, is that the project is perfectly feasible—provided the necessary capital be forthcoming and the enterprise placed in competent hands. But the matter of money presents the chief, if not the only serious difficulty. With ample financial backing there could be no possible doubt as to the practical success of one or a half dozen Catholic dailies,—of the right sort."

True, and it is hard to understand why the capital is not forthcoming. We have money for every worthy undertaking. Can there be a worthier, more meritorious one than the establishment of clean and thoroughly orthodox Catholic dailies?

\* \* \*

This year, for the first time, the women of Idaho exercised the sovereign privilege of manhood. In three other States also—Colorado, Utah, and Wyoming—women voted for a presidential candidate.

The *Ave Maria* (Nov. 3rd) prints the following timely and judicious reflections on the subject of female suffrage:

"It is but just to say that in the States where it obtains, women's suffrage is credited with having greatly improved the morale of the candidates. The novelty of voting having already worn off, only about fifty per cent. of the women vote even in States where they enjoy the privilege of the ballot. The politicians, moreover, are so wanting in gallantry as to say that the fair sex always slavishly follow the lead of husband, father, brother, or friend; so that the voting is simply doubled, the result being in no wise affected."

\* \* \*

Father Phelan of the *Western Watchman* (Nov. 2nd) wants China cut up into eight empires of about 50,000,000 souls each, to be governed by the several viceroys now in office.

At the Congress of Catholic Scientists held in Brussels a few years ago, Msgr. Keane poked fun at the map of Europe, because by its many boundary lines it indicated so many countries, each hating the other.

\* \* \*

We lately apologised to the *Providence Visitor* for having spoiled one of its brilliant editorial paragraphs, in which it coined a new word to hit off a movement lately inaugurated in Brooklyn to promote the happiness of worn-out horses, by allowing our "devil" to call it a "brand new fad of philosophy" instead of "philipposy." Our reverend confrere felt considerable pride in the achievement. Now comes one of the editors of the *Independent* and, in a private note, calls our attention to the fact that the brand new word is badly coined. "Phil," from the Greek (we regret that we have no Greek types), he says, is good; so is "ipp," though the aspirate is

dropped; but "os" is decidedly not Greek; it would be the Greek termination of "hippos," but that would drop, giving "philippy." It may be a Latin termination, but is bad anyhow.

We leave it to the eminent scholars of the *Visitor* and the *Independent* to fight the matter out, and hope they will do it in public, so that we all may derive enlightenment from the discussion. Bryanism is dead, and we may as well turn to a question of Greek etymology to keep the circus a-going.

ARTHUR PREUSS.

#### SCIENCE AND INDUSTRY.

##### PROF. LOEB'S EXPERIMENTS.

It is more than a month since the Chicago *Inter Ocean* published an article headed "A Maker of Worms," in which it described the experiments of Prof. Dr. Jacques Loeb. It stated that he succeeded in making worms. The deductions derived from the experiments of the learned professor, as intimated by said article, are, of course, the dreams of an imaginative reporter. I have no doubt that the Professor himself does not cherish the hope that "we may see the day that by chemical action a living being will be produced." If so, we would sincerely pity him. Many scientists of the past have cherished similar hopes and proved that they were muddlers.

Who does not remember Prose and his "discovery"? Bastian with his asserted life-productions is a comparatively recent reminiscence. Only a few years ago one geamans proclaimed to have generated protoplasm. But a serene silence has prevailed on the subject since. If Professor Loeb should entertain like hopes, he would sooner or later be sadly disappointed. Let him mind the words of Prof. Dr. Liebig, a standard authority on this question, and by no means a bigot:

"The intelligent will of the chemist may force the elements to combine outside of the organism into combinations somewhat alike to urine, quinine, caffeine, etc., because these have separated from the organism but chemical properties. But chemistry shall NEVER succeed in producing a single cell, a muscular fibre, a nerve,—in a word, an organic, i. e., vital part of an organism." *Lasciate ogni speranza.*

In fact, the experiments of Dr. Loeb do not tend in this direction at all. Logically we may infer from them only this: "That under certain favorable conditions the process of gemmation may occur in sea-urchins and worms, as it commonly does in all lower and simpler organisms."

As to parthenogenetic procreation (i. e., from eggs not fertilized by spermatozoes) Prof. C. Wesenberg-Lund has made extensive studies on rotatoria (any one acquainted with zoology will know that they are enumerated as belonging to vermes), which are probably but a little lower than worms, ever since 1892. His observations may be summed up thus:

1. Parthenogenetic reproduction was highly prolific immediately before a sexual period and filled the waters (observed in 14 localities) with myriads. Only after this productivity had reached its culmen, male individuals appeared.

2. The prevailing idea that the female rotifera have but one sort of egg, either parthenogenetic or fructified, is wrong.

Parthenogenesis is indicative of a lower form of organisation, and we find it therefore the more general, the lower we descend in the



series of animals. Vice versa, if we find parthenogenesis in a class which, according to structure, occupies a higher rank, we may at least suspect that we shall meet it in all species of a less perfect structure. But undoubtedly the sea-urchin is in rank lower than the class rotiferae. Therefore in the case of the sea-urchin parthenogenesis may be suspected.

This is now a mere logical and speculative inference, which, so far, lacks confirmation from direct observation. If, as is stated, Prof. Loeb has succeeded in developing unfructified (i. e., parthenogenetic) eggs of sea-urchins, the only legitimate deduction can be that what our syllogism proves is also confirmed by experiments.

As to worms, A. Bott (in the *Zoologisches Zentralblatt*, 1898) proved already in 1898, that tape-worms may propagate not only by eggs but also by gemmation, in all stages of their development. (Especially extensive are his proofs for *cystericus longicollis*). This fact again would permit a suspicion as to worms in general. If Prof. Loeb has succeeded in proving the fact experimentally, we can not but thank him. For it becomes more and more evident that the Creator has endowed similar species also with similar general properties and similar modes of reproduction.

But although, as we have seen, we may sometimes conclude from higher classes to lower classes with some degree of probability, an inference as to higher classes from lower, must be considered as entirely unlogical.

If we should be asked, why in these lower types the unfructified egg may develop into an individual, we would suggest that this is due to the same faculty by virtue of which some animals are able to reproduce various parts of their bodies, when accidentally lost. If an earth-worm or a polyp be divided into several pieces, the injury is soon repaired, each fragment speedily becoming a perfect animal.

These are the only deductions I have been able to draw from the experiments which Prof. Loeb has published so far. And they are by no means subversive of the theorems of zoology as taught up to date. U. F. M.

## CONTEMPORARY RECORD.

The Peace Congress which met at Paris early in October, adopted resolutions condemning Great Britain for her course in the South African war, particularly for having refused the preliminary offer of arbitration. What made this action more significant was the fact that several English delegates were present and took part in it. Indeed, they even wished to draft the resolutions in stronger terms. Referring to their attitude, M. Michel Breal, the distinguished French scholar, writes to the *Temps* to point out how strong and sound a remnant there is in all civilized countries which, even in the stress of actual war, dares to protest against it when unjust. The country is to be congratulated, says Professor Breal, alluding particularly to England, which can "produce such minorities." To the Gentiles this is foolishness. To be in the minority is, to them, the chief of sins—being nothing less than to "get left." What can be more criminal than that? The end and aim of politics and public life being to produce a "brute majority," what possible comfort can there be in knowing that you are right although you are in a minority? A common taunt addressed to Anti-Imperialists is that their preaching is absolutely "without effect."

But so was the preaching of Burke and Chatham and Fox absolutely without political effect. The majority was against them, and went blithely ahead to bring unparalleled humiliations upon England. The minority came to its own when history pronounced its verdict; and its doctrines had at least this "effect," that the event showed what disaster was involved in disregarding them.

In his recent article in the *National Review* on the state of affairs in the Philippines, Mr. John Foreman said that within a fortnight after the Americans occupied Manila, the number of drinking saloons had increased fourfold, and that they were now twenty-fold more than they had been under Spanish rule. He added that there was simultaneously a great influx of women of ill-fame. It appears that Mr. Foreman rather minimized than magnified the facts. The *New Voice*, a Prohibition paper published in Chicago, sent a commissioner, Mr. William E. Johnson, to the Philippine Islands to look into the liquor question. He found more than he went for. He discovered that official houses of prostitution "on the canteen plan" had been established by our army officers, and placed under guard and medical inspection, the guards to prevent the female inmates from escaping, and the inspectors to prevent the spread of the kind of diseases that usually prevail at such places. Mr. Johnson publishes photographs of two of these houses, both of them decorated with the American flag inside and out. He publishes also in facsimile the medical certificates of two of the women, omitting their names.

There never was a national election the results of which were made so clear within twenty-four hours after the polls closed, as that of Tuesday a week ago. The only States in the Union regarding which any doubt was then left were Idaho and Nebraska, and the estimates of majorities everywhere are but slightly changed by fuller returns. These simply emphasize the overwhelming rebuke to Bryanism which was administered by the Middle West and the States beyond to the Pacific, the most extraordinary changes from 1896 being the reduction of Bryan's majorities in the mining State of Colorado from nearly 135,000 to about 40,000, and in Idaho from about 17,000 to an almost even division, and in Utah 4,000 for McKinley now, instead of over 51,000 against him four years ago. The only thing needed to cap the climax was Bryan's loss of his own State, and this too has happened. No verdict of the people was ever so emphatic. Scott in 1852 and Greeley in 1872 received a smaller proportion of the electoral votes than Bryan, but in neither of those cases were there anything like such overwhelming popular majorities against the defeated candidate.

## EDUCATION.

### COMPULSORY RELIGIOUS EXERCISES IN OUR AMERICAN COLLEGES.

Bowdoin College is the latest American institution of learning to let down the bar a trifle in the matter of compulsory religious exercises. We learn these particulars from the *N. Y. Evening Post* of Nov. 3rd: For the last five or six years the system of required attendance at church has been vigorously as-

sailed, and the result has finally been that the authorities have slightly modified their rule. The regulation which previously required the attendance of every undergraduate at church on Sundays, has lately been amended, so that it now reads: "Each student is *expected* to attend church on Sundays." The matter is thus left to the conscience of each undergraduate, with a strong recommendation from the faculty that he take advantage of the religious opportunities of the place.

More interesting than this modification is the reason assigned for it. Under the rule, as it formerly stood, an undergraduate was technically liable to expulsion for "cutting" Sunday church, but President Hyde declares that for many years no student had been expelled on this ground, and that it was perfectly well realized by the faculty that no student would be. The rule was, therefore, a dead letter, and the reform is made merely to conform it to the changed spirit of the time.

At Yale, we understand, the "cutting" of Sunday church is not only technically a cause of rustication and ultimate expulsion, but has become practically so. There is no hard and fast rule in the matter, it is true; but every chapel and Sunday "cut" is paid for by so many "marks," and the marks, a sufficient number of which result in the undergraduate's suspension, are rigorously applied. As a matter of fact, the majority of students whose marks reach the suspension stage have received them for their failure to attend the morning and Sunday religious exercises. Yale is still very sensitive on the point of compulsory chapel, though President Hadley, in his inaugural address, admitted that it was "a problem which the coming years would have to solve."

### SECULAR AND SECTARIAN SCHOOLS.

Bishop Hedley, of Newport, England, has sent the clergy of his Diocese a pastoral on the attendance of children at non-Catholic schools. The letter, it need hardly be said, is strong, instructive, and convincing. The Bishop makes no distinction between secular and sectarian schools: "They all agree in two things—first, Catholic teaching is excluded; and, secondly, some kind of false religious influence is always present in a more or less active form." The papal and synodal pronouncements on Catholic education are gone over very carefully, the result being the following "theological doctrine, which it would be erroneous, scandalous, and even savoring of heresy, to contradict":

"It is that to attend a non-Catholic school constitutes a grave and proximate danger to faith; and that, therefore, it is a grave sin for any parent to send his child to such a school, except when, first, there is no other suitable school; and, secondly, unless such precautions are taken as to make the danger remote. This doctrine every priest with care of souls is bound to teach to his flock."

To render the danger remote, children must not join in any act of worship or attend any religious or Bible instruction other than their own; and some one must see that they learn their catechism and frequent the sacraments. In his own Diocese the Bishop requires each pastor to furnish him each year with a list of the children attending non-Catholic schools out of necessity. The priest is strictly obliged personally to impart religious instruction to these children at least one hour a week. Dr. Hedley's reputation for



breadth, scholarship, and dispassionateness makes these utterances very notable at this time.

We confess to an uneasy feeling that the sentiments of the Bishop of Newport are not as common as they once were in this country.—*Ave Maria*, No. 19.

## RELIGIOUS WORLD.

....We see from the *Church Progress* (Nov. 10th) that delegates from every important Catholic organization in the United States will meet at the Fifth Avenue Hotel, New York, on Thanksgiving Day, to discuss the federation of Catholic societies. The question is arousing great interest throughout the country, and the proposed federations will probably be consummated. We hope it will be on the basis of the program outlined by Rt. Rev. Bishop Messmer on another page of this REVIEW.

....Bishop Brondel, of Helena, is in the East, appealing to the charity of Catholics on behalf of the children in Catholic Indian schools, for whose education the government refuses to render any assistance. There is, as the *Monitor* (Nov. 3rd) observes, no reason why Catholics should take upon themselves the burden of civilizing and Christianizing these unfortunate wards of the nation, except that the fulfilment of the mission which Christ entrusted to His Church requires that they exert themselves as far as possible to promote this sacred work. The Bishop, it seems, is meeting with a willing and generous response, but the deficit to be made up is a large one, even in the Diocese over which he presides, and the labor before him is pressing and arduous.

....Archbishop Chappelle, the Delegate Apostolic to the Philippine Islands, will, it is reported, return to the United States next Easter. He will be in Rome for Christmas. He will then submit his report of Church matters in the Philippines to the Holy Father, and it is asserted that His Excellency will stand strongly by the Friars.

....The Pope has published an encyclical, dated November 1st, on Jesus Christ, God and Man, Redeemer of the world.

....An example of the continuing brotherly love which characterizes the followers of Protestant Christianity, was given not long ago in a ministers' meeting, at which the argument had become somewhat heated. One minister had expressed himself warmly on a certain subject, and a fellow pastor, of a different opinion, followed him with equal warmth, saying, "Of course I don't make any reflection on my brother, but when anybody says such a thing as he has just said, he tells a lie." And the brother in question simply smiled a cordial, happy sort of smile, and nodded pleasantly to say that his friend had a right to his own opinion. Perhaps it was something of this kind, although he was not at the meeting alluded to, which prompted Dr. Fullerton, at the King's Daughters' convention, to say, "What a wonderful change would be wrought in our legislatures and our Congress if the first day of each session should be made a day of humiliation and prayer!"

....A late Manila despatch says that Judge Taft, President of the Philippine Commission, has been engaged for some time in taking Filipino testimony concerning the con-

duct and policy of the friars. The statements of the Filipinos go to show that the friars, under the Spanish regime, greatly abused their almost unlimited political and religious powers over the community and that this abuse of authority often led to immorality. All the testimony offered by the Filipinos shows that they do not desire the return of the friars to the parishes. Archbishop Chappelle has gone to the more peaceful provinces of northern Luzon, accompanied by three Dominicans. It is asserted and generally believed that he intends to re-establish these friars in certain parishes, and the trip is exciting the natives in Manila, who call upon their countrymen to prevent the re-establishment of any friar, on the ground that it would fix a dangerous precedent for the future. From the questions asked by the Philippine Commission of the leading Filipinos—see full list of them in the *N. Y. Evening Post*, Oct. 22nd\*—it appears that the Commission is considering the advisability of purchasing the estates of the friars in those islands as a method of settling all disputes.

....According to a Madrid cablegram to the *Sun* (Nov. 5th), the Pope strongly condemns the Carlist rising in Catalonia. The Bishop of Barcelona and other prelates, acting by direction of the Papal Nuncio, have issued a pastoral letter, forbidding ecclesiastics to participate in civil wars and ordering them to obey the existing power.

....The Society of the Divine Word, of Steyl, have recently established themselves at Shermerville, Ill., in the Archdiocese of Chicago, where they conduct a protectory for boys. The Shermerville community numbers twenty-two—six priests and sixteen lay-brothers.

....In consequence of a timely resolution of the Bonn convention, there has been established in Aschaffenburg, Germany, a Central Bureau of Information for the Catholic Press, under the direction of editor Ernst H. Kley, whose chief object is to post the German Catholic press on all attacks and movements against the Church and to supply them with material to ward off the former and counteract the latter. It seems to be a sort of Catholic truth Society.

\*) "An inquisition of slander" is what the *Standard and Times* calls the Philippine Commission schedule of questions.

### NEW BOOKS AT B. HERDER'S, 17 S. Broadway.

Arnold, Thomas. Passages in a Wandering Life.....	\$4.00
Baart, Rev. P. A. Church and State in the U. S. of America. Net.....	.10
Baart, Rev. P. A. The Tenure of Catholic Church Property in the U. S. of America. Net.....	.50
Baraga, Life and Labors of Rt. Rev. Frederic, by P. Chrysostomus Verwyst, O. F. M. Net.....	1.25
Barnes, Rev. A. S. St. Peter in Rome and his Tomb on the Vatican Hill. Illustrated. Net.....	4.00
Belloc, Madam. The Flowing Tide. Net.....	1.60
Blosius, Book of Spiritual Instruction. Net.....	.75
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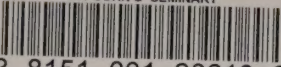
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